# EASTER.

The Gladsome and Glorious Commemoration of the Great Christian Festival.

### THE CHURCH CELEBRATIONS.

A Festival of Flowers and Universal Good Fellowship in the Catholic and Episcopal Sanctuaries of the City.

#### MAGNIFICENT MUSICAL MEMORIALS.

Splendid Services at St. Patrick's Cathedral-Pontifical High Mass.

Sermons on the Resurrection of the Body and the Immortality of the Soul.

Yesterday morning broke fresh and clear. After snow and sleet and storm of the previous day the Easter sun came out to shed its effulgent rays over the great city and bid its people rejoice. Along the avenues the throngs of people who passed to and fro on their way to church would cause even the most sceptical to feel sympathy with the religious meaning of the festival of the day. They were a gally dressed crowd of worshippers, and the female portion of it seemed to have come out en masse in fresh apparel, and dazzled the eye with their exhibition of shade and color in the multitudinous and variegated hues of their garments. Fifth avenue, from Tenth street to the Central Park from ten o'clock in the morning till late in afternoon, was one long procession of men and women, whose attire and bearing betokened refinement, wealth and prosperity, and nearly all these were worshippers of some denomination or another, as the crowds that poured in and out of the various religious edifices along the line of the avenue amply testified. But the number of persons who were out to worship nature in our glorious Cenral Park almost equalled number of those who made appearance on the avenues and in the churches. It was estimated that one hundred thousand persons passed through the different gates of the Park yesterday afternoon, and it never looked brighter or gayer, or more fully repaid its visitors for their journey. Winter seemed to have buried his head at last, and Spring burst out in all her emerald grandeur. The people were made happy by the brightness around them, and the happy ringing of the Easter chimes was the fitting accompaniment to the quickened beating of their pleased hearts.

#### GRACE CHURCH.

At Grace church yesterday a very large audience were present, and for nearly an hour before the commencement of the services the sidewalks were crowded by a dense throng attracted by the new chimes of ten bells just erected in the steeple by a Troy firm. The chimes were rung by Mr. McGoldrick, of Albany. The decorations were of a very simple, yet artistic, character. The three panels in rear of the altar were completely covered by a groundwork of green variegated filled in with white callas, violets and azalias. On the centre panel was a large white cross of asters, with a circle of red asters around the centre. Upon the altar was a smaller cross of white asters and a beautiful anchor in red resting at its base. Hanging pendant from the baptismal font was a profusion of variegated myrtle, interspersed with azalias and violets. Surrounding the cross on the centre panel, in purple dowers, were the words, "The Lord is Risen." The effect from the main entrance was very pretty, and effect from the main entrance was very pretty, and the floral offerings gave out a fragrance through the entire edifice. The musical services were under the direction of Mr. S. P. Warren, the organist, who was assisted by the solo quartet, as follows:—Mrs. H. V. Oliver, soprano; Mrs. Ruchan, contralto; George Simpson, tenor, and John Clark, basso; the associate quartet consisting of Miss Wood as soprano, Mrs. Hall as contralto, Mr. Guid as tenor, and Mr. Chapin as basso. The volunteers were Mrs. Prentice, soprano; Mr. Hoys, tenor, and Mr. Wilbash, basso. The music was taken as a whole Mrs. Prentice, soprano; Mr. Hoys, tenor, and Mr. Wilbash, basso. The music was, taken as a whole, quite fine. Mrs. Oliver's superb soprano voice, that penetrated ail parts of the church, being especially worthy of commendation. Mr. Simpson, the tenor, who is about to go to Europe, ang very well. Mrs. Ruchaus contraits was decidedly good, while Miss Wood threw into the rendition of her parts much pathos. The basso, as a whole, was not as good as the audience could wish it, but some passages were admirably executed by Mr. Clark. The selections were Bach's "Eastern Anthem." Gounoid's "Gloria in Bach's "Eastern Anthem," Gounod's "Gloria I Excelsis" and "Te Deum," in C. Mozart's "Juli lante Deo," Goss' "Kyrie Eleison," Warren' Anthem, "Christ is Risen," and the hymn com

The strife is o'er, the battle done,
The victory of life is won,
The song of triumph has begun.
Hallelujah.

The services, which were celebrated by Rev. The services, which were celebrated by Rev. Henry Potter, assisted by Rev. Mr. Hesden, were of the usual impressive character, and at their conclusion the pastor, Rev. Mr. Potter, delivered a brief sermon upon the resurrection of the body, in which he beautifully described the appearance of the Lord after His resurrection to Mary and His disciples. He dwelt especially upon the unbelief of the disciples in the presence of the risen Christ, and stated that the dead would arise like Christ with a spiritual body more glorious through which we shall be known in the life everlasting. "With what joy," he said, "may we come here and keep this feast, knowing that those who have gone before us merely sleep in Jesus to rise at the resurraction morning, saying:—Even so, Lord Jesus, I come quickly."

The usual afternoon and evening services were held in the church, which were also largely attended by the regular worshippers and many strangers temporarily sojourning at the hotels.

## ST. BARTHOLOMEW'S CHURCH.

The Easter morning services at this church yes terday were impressive and grand. The edifice was not half large enough to accommodate the number of fashionable people that flocked to it, and after the services commenced, and indeed be fore the services commenced, it was an impossibility to get beyond the doors. The church, in the vicinity of the pulpit and around the altar, was beautifully decorated with wreaths and crosses, composed of japonicas and tuberoses, finished in highest style of art, giving an appearance to the whole interior which was splendid and dazzling, though neatness seemed to be aimed at rather than elaborateness. The musical part of the programme was the feature of the observances. There were twenty voices in the choir, under the direction of Mr. C. C. Dodge. The sopratos were Mme. Solasti and Mrs. Brown; the contraitos Miss Buckley and Mrs. Young: the tenors Mr. Romain and Mr. McDonell, and the bassos Signort Rem-mertz and Weinitch. The programme readered Professional - "Christ the Lord is risen to-day "

Venite (Anthem), "Christ Our Passover". Tiom	
Gloria No. 2 in B flat	ın
Gloris in Excelsis (Mass in C)	
Te Deum, festival, in B minor	rd
Jubilate, in E flat	dk
	ge.
Psatin- Hear ve, Israel -Elliah Mendelas t	111
Kyrie, in D (solo and quartet).	567
Filmeta Title	m
	-
as your oo, my miner (written expressly for this occa-	
rion) Walt	2.5
Offertory-"Hail the conquering," and "Sing unte	
wood Judge Managha	n
Sanctus (communion service)	
St An	(III)
Gloria in Excelsis	AT
Recessional Gilbe	öθ
* The rendering of the above was simply magni	
cont and allering of the above was simply magni	HI-
cent, and elicited many encomiums from perso	
management to tend to be a management to be a management to be	

cent, and elicited many encommans from persons possessing musical talent who were present. Mr. Waiter, a distinguished planist, was invited to preside at the organ by the regular organist of the churon. The Hymn No. 6s, written by him for the occasion, was given superbly. Throughout the entire piece he adheres to the melody, but diversifying it by soprano and tenor solos, which make it extremely difficult, but enhance its pleasurable

ing it by soprano and enhance its property difficult, but enhance its person extremely difficult, but enhance its person extremely difficult, but enhance its person entire to the solemn and august from the text:—"Sile, saith appropriate to the solemn and august occasion, preaching from the text:—She, supposing him to be the gardener, saich unte him, Sir. if thou hast borne

Him hence tell me where thou hast laid Him, and I will take Him away." St. John, 20, xv. The reverend gentleman spoke of what our Saviour accomplished on earth, what He performed and suffered for the good of mankind, and epitomized its benefits and enlightenments from the illustrious epoch of the resurrection, which, without that great event, we would never have enloyed. Upon the conclusion of the regular services most of the large congregation slowly left, leaving a portion to wait for the communion service. At vespeis there was also a choice selection of music.

## ST. PATRICK'S CATHEDRAL

The magnificent decorations and splendid cere monies witnessed by a densely crowded congrega-tion in St. Patrick's Cathedral yesterday were truly appropriate to the great festival of Easter. Nothing seemed wanting in the harmony, dignity and excellence of that gorgeous scene of religious significance. As a feast of beauty it was extremely pleasing, and as a religious celebration calculated to gratify the best and noblest aspirations of the soul. The Most Rev. Archbishop McCloskey offciated as celebrant of the grand pontifical nigh mass, Rev. Father Valois acting as assistant priest, Rev. Fathers Kean and McNamee as deacons of honor, Rev. Fathers McGinly and Foy as deacon

Rev. Fathers Kean and McNamee as deacons of honor, Rev. Fathers McGinly and Foy as deacon and subdeacon respectively, and Rev. Fathers Kearney and Farrelly as master and assistant master of ceremonies.

The mass as performed by the organist, Mr. Gustavus Schmitz, and sung by a choir of forty voices, was Mozart's No. 12. It was rendered excellently in every part, and many pieces were played and sung in so pleasing a manner as to call forth the evident emotions of the congregation. Mme. Chome sung soprano; Mrs. Unger, alto; Mr. Costell, tenor; Mr. Urchs, basso, and Mr. H. Schmitz presided as conductor of the choir. The "Kyrle," "qui Tollis" of the "Gloria" and "Incarnatus" of the "Credo" were given with especial pathos and effect; also Mozart's "O Jesu Mi," sung by Mrs. F. H. Grozz with great tenderness and evidence of timely preparation. The "Veni Greator," by Mrs. Unger, merited appreciation; so, also, Mmc. Chome's rendering of "Regina Cell."

After the chanting of the gospel by the deacon the Rev. Dr. Spading, end associate priest in the Paulist Order, Fifty-mnth street and Ninth avenue, proceeded to the pulpit, and after reading the gospel of the day, from the sixteenth chapter of St. Mark, commenced his serimon on the resurrection of our Lord as the crowning proof of His quintity and the great basis of the Christian religion. He sought to prove by theological arguments and Scripture texts the divinity of Christ, and portrayed in feeling and striking language the incredulity, not only of His enemies, but of His disciples, at the moment of His death—their want of hope, their loss of laith, their despair and terror, until dis resurrection and reappearance among them enkinded anew in their souls a spiritual strength, which was never again to be weakened. As the resurrection so it was also the crowning proof of Christ's divinity. It was a triumphant confirmation of what the prophets had foretold, as well as of the words which Jesus Christ gave utterance to. No man could raise himself from the deal. Christ was the and the orphas, whom Christ so dearly loved.

After the conclusion of the celebration of the mass the Most Rev. Archbishop McCloskey administered the papal benediction to all present.

The collections taken up during the masses yesterday were devoted for the maintenance of the content of th orphans of the Orphan Asylum.

Corini's vespers were sung in the evening at hall-past three o'clock, the full choir being in attendance. The orincipal parts were the "Regina Cocil," by Dachauer; "Magnificat," by Emerick, and "Tantum Ergo," by Canetti.

#### CHURCH OF THE DIVINE PATERNITY.

The services at the Church of the Divine Paternity on yesterday morning were of the most impressive order. The Sunday services at this church always commence at eleven o'clock, but yesterday morning every entrance was crowded by an anxious and expectant congregation long before the regular hour, attracted by the religious celebration of the anniversary of the resurrection of the Saviour. Crowds of people were unable to obtain admission, and turned away to seek spiritual comfort and advice elsewhere. Some of the ladies of the congregation had previously attended to the floral decorations in a manner which betokened their good taste. Surmounting the reredos was a magnificent cross made of lilies, on either side of which were two recumbent beds of roses. The altar was profusely covered with the rarest of exotics. The choir, although few in number, nevertheless supplied the numerical deficit by an artistic rendition of several claarts and bymins, subsequent to the singing of the anthem "Christ, the Lord, is Risen To-day." Dr. Chapin opened his discourse by reminding his hearers of the day they commemorated. Christ, He who had died for us all, had also risen for us. The lesson taught by the Holy Scriptures on this holy day was one which established the great truths of Christianity. On this day the Christian world celebrated the resurrection of Christ from the tomb. We were buried with Christ in baptism and rose with Him in death. The empty tomb of Christ had been the joundation of Ckristianity. There is no man, said the Doctor, who can prove the impossibility of a future. When I stand with Christ in the sepulchre and touch those nail-pierced hands I am convinced of the force of fact, and know full well that I have a future before me, even after my eyelids shall have been closed in death. Who will tell that the love exotics. The choir, although few in number,

death!

Christianity is more than a human desire or Christianity is more than a human desire of want. Christ's resurrection is a revelation of the spiritual world. Nature has never yet produces such a revelation. The greatest works evelorought forth by man fade away as nothing wher compared with the resurrection of the Son of God Are there not spiritual suggestions in this greates of reveiations sufficient to convince any one of the fact that the soul is immortal and can never die Lue is but a school for a higher condition.

## CHRIST CHURCH.

Christ Protestant Episcopal church, corner of Fifth avenue and Thirty-fifth street, was filled at all the four services of Easter Sunday. At morning prayers, holy communion and sermon by the rector, Rev. Hugh Miller Thompson, D. D., beginning at half-past ten o'clock, the crowd anxious to gain admittance to the sacred edifice was such tha timid persons, even pewholders, were caused to wait for half an hour or more on the sidewalk, and, in many instances, when the doors were passed they were compelled to stand during the entire impressive service. More than one-half of the congregation were ladies, who displayed all the gorgeous and marvellous articles of dress which Dame Fashion has submitted to be the ruling idea of the Spring, and the appearance of the body of the churc, thus vied in effect and magnificence with the pleasant and tasteful array of dowers which decorated the chancel.

The orders of services at save 1 and eight o'clock

were replete with appropriate music, grandly rendered by the choir, and the morning service was as follows:-Processional, 107, "Hymns, Ancient and Modern;" chorus, "Jesus Christ is Risen," Carl Meyer : chorus, "Lift Up Your Heads, O Ye Gates, Handel's "Messiah;" Easter anthem, "Christ Our Passover," Cutier's "Trinity Psaiter;" Proper Psaims, 2, 57, 111; "Te Deum," Buck's "Festival Service" in D; "Jubilate" (male voices only); Litany hymn; anthem, "The Lord is Great, Haydn's "Creation;" Responses to Command-ments; "Giory be to Thee, O Lord," Cutler; hymn 136, "Hymns, Ancient and Modern." All the hymn 136, "Hymns, Ancient and Modern." All the chanting and much of the anthem singing were responses between the two distinct choirs, one in the chancel, composed of thirty men and boys, and the other in the organ galiery, about twenty voices—numbering fifty in all. The organist and choir director of this church is Dr. H. S. Cather, and those in the choir noticeable at all the services were:—Principal sopranos, Mrs. Imogene Brown and Mrs. Osgood; contraitos, Miss Fairman, Mrs. Knox, Miss Baron and Miss Taedt; tenors, Mr. Neison Varley, of Boston; Mr. Graff, Mr. Taedt and Mr. Morgan; bassos, Mr. Myron W. Whitney, Mr. Beckett and Mr. Aiken. The organ of the church is very large and fine, and cost \$12,000. It contains forty-eight stops, and three banks of keys. The musical interests of this church are greatly due to the liberality of Mr. Rufus Hatch, who in this wise annually expends thousands of dollars.

The text selected by Dr. Thompson was H. Corinthians, 5, xiv—"Because we thus judge that if one died for all, then were all dead." The picture of Death with his sceptre of darkness as he walks over the earth was vividly drawn. Death in all ages has blasted the hopes of men, and no place has been exempt from his visitation. He passes to the marble spiendors of the palace, and no guards can keep him out, for he is a greater king than any earthly monarch. Death at all times is abroad with his sceptre. On the occan as on the land he is supreme. On the death ships he thrusts the officers aside and hundreds and thousands go down in the deep waters, and all over the land and all over the world there is a cryol sorrow. Dr. Thompson continued in this vein for some time, when he alluded to the high festival of Easter, and that Christ had conquered the conquerer. He had bound him hand and not on and and all over the marble spiendors of the high festival over the land me his servant, making him a messenger and all of the high festival of Easter. chanting and much of the anthem singing were

better world. How to attain this end was ele-quently referred to, and the pastor urged all his hearers thus to become masters of death as well as masters of life.

The aiternoon and evening services, as inte est-ing and impressive as that of the morning, were attended by congregations that filled every portion of the church.

#### OLD TRINITY.

The clergy and congregation of old Trin'ty yesterday commemorated the anniversary of Chris tisuity's greatest triumph with all the pomp and ceremony befitting the most august occasion. It had become very well known that the services were to be of a very imposing order, and as a natural consequence a very large number of persons were waiting at the doors for admission be fore the appointed hour. When the church was eventually opened all the available space was soon occupied, and they were fortunate who secure even standing room. Not less than two thousand persons were turned away, not being able to obtain ingress, and all through the ceremonie a considerable group clustered in the vestibule of each entrance, while hundreds of other disappointed worshippers strolled through the old graveyard, deciphering with curious interest the half-defaced inscriptions on the crumbling tablets and admiring the beauties of the budding trees and shrubbery. The epitaphs of Lawrence, the hero, who died crying "Don't give up the snip!" of that other hero, the one-armed Phil Kearney, who sell with his bridle in his teeta and his sword aloit; of the lamented Hamilton, who dropped from the muzzle of Aaron Burr's pistol beneath the foliage of the Elysian Fields, and of un-

beneath the foliage of the Elysian Freids, and of unfortunate Charlotte Temple, were all searched for and pondered on in the absence of mo e appropriate occupation by hundreds who had come to attend the services which commemorated the day when the Son of God, as man, unfilled the promise of that resurrection which shall awaken all these slumbering bodies from the tomb.

Within the church there was comparatively little display. The angles of the chancel were embowered in terraces of glorious exotics, pyramids of floral gorgeousness, and the reading desks were each estooned with sprays of living flowers. Beneath the chancel windows were displayed two large, elaborately wrought glit candelabra, each eignisen teet in height and bearing seventy-live branches or taper sockets. They are the glit of the Astor family and cost \$1,000 each. The floral decorations cust \$300.

Mr. A. H. Messiter, the organist and choirmaster,

amily and cost \$1,000 each. The floral decorations cust \$300.

Mr. A. H. Messiter, the organist and choirmaster, directed the musical services, together with Mr. W. H. Carter, assistant organist. The choir comprised thirty voices, including Messrs. Kamping, tenor, and Flemming and Dunkinson, basses; but unfortunately the two leading bey soprani were unable to participate by reason of the late severe weather having affected their throats. Mr. Messiter efficiented at the chancel organ and conducted the choir, and Mr. Carter played the grand organ. An orchestra of reed, brass and string instruments, thirty in number, led by Feininger, gave admirable effect to the chaste and appropriate selections of music performed. The Rev. Morgan Dix, D. D., rector of Tr. nity, officiated, assisted by the Right Rev. Drs. Armitage, Bisnop of Wisconsin, and O. liby, and the the Rev. Messrs. Houghton, hitchings and others.

Dr. Dix delivered a very impressive and appropriate Easter address, in the course of which he saluted the recurrence of the great Christian Festival of Easter. After depicting in cloquent language the giories of the resurrection morning, the reverend preacher said the Gospel of Easter tells us that somewhere in front there is relief for all the long care and exhaustion of this troublesome world. The time of trial has gone into all lands, and day by day is added to each man's burden. But no one of us ever had, or ever could have, a load to carry even distantly approaching in heaviness to that which Jesus bore. As his trouble passed away, so likewise shall ours. We are wont to say, "The life of man is short." Alasi when we reflect what they have to go through, from first to last, the wonder is that these poor trames, these brains overworked, these hearts filled too full, hold out as long as they do. Who would not long to rest? To whom is it not grateful to hear of the Eastertide—of the glory that followed in the Redeemer's case after the shame and grief were ended? After the cross comes the crown; after death, lif liness and the grave-clothes of his sin and and find his way into the true light of his righteousness. The soul must have its resurrection now, that the body may hereafter be partaker in the blessed state. It is, indeed, in the higher and nobler part of man that his rising into like begins; the work commences in the heart which seeks the things above, which keeps the feast not with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth. Thence it grows, and keeps on growing till it has taken in the whole life of the whole man. Let us, then, arise from our sins. Let us hear what doubtless was an antiphon of some old church service quoted by the apostle, "Awake, thou that sicepest, and arise from the dead, and Christ shall give thee light!"

The musical selections yesterday at Trinity were as follows:—Anthem, "Open Me the Gates of Righteousness," J. P. Morran; "Kyrle," Haydn, and "Gloria in Excelsis" from Haydn's First Mass, and the offertory sentences from the First Motet of Mozart.

## ST. ANN'S (R. C.) CHURCH.

The great festival of the Resurrection was fittingly celebrated at St. Ann's, in Twelfth street. The handsome church looked handsomer than ever in its gay attire, and the altars were resplendent with lights and costly raiment. Rev. Father Preston officiated at high mass, which partook of all that solemnity with which the Catholic Church surrounds her festivals. The musical services were of an interesting character on account of the well known excellence of the choir, the skill of the organist, Mr. Louis Dachauer, and the first performance in this country of Liszt's Coronation Mass, which he wrote a few years ago for the Emperor of Austria on occasion of his coronation at Pesta as King of Hungary. The choir which rendered it yesterday was small in numbers, but certainly trained in every school of church music. Of all the extravagances of which the Abbate Liszt has been guilty in music, we conceive his mass to be the most daring. There is hardly a sane thought in it from beginning to end, except in the "Credo," and that belongs to Dumont, being a plain chant of the most orthodox kind. Liszt, it appears, was very much hurried in the composition of this mass, and he borrowed Dumont's Gregorian "Credo," without, however, giving credit to this old, revered writer. To describe the "Gioria," "Sanctus" and "Agnus Del" would be a uscless task, as, in a musical point of view, they represent chaos. The "Gioria" is a succession of screaming discords, for which there can be no legitimate excuse, and the "Sanctus" is even worse. The organist, Mr. Dachauer, and the singers struggled bravely with their unpalatable task, but against such a mass of discord there was no hope. Such a work is an insult to music, and we marvel if the Crown of Hungary can sit comfortably on the imperial head with the memory of such an inauguration torturing the brain beneath it. Liszt, as a composer of church music, cannot be tolerated where respect for art is entertained. There were some gleams of sunshine in the musical services at high mass. Before the sermon a very fielodious and pleasing quartet for male voices, by Gou? od, was sung, and at the offertory a dashing, brilliant "Regina Coeil," by Mr. Dachauer, was rendered with rare effect. The soloists yesterday were:—Mile, Henrietta Corradt, soprano; Miss Gomien, contraito; Signor Fhippi, tener, and Signor Reyna, basso. Yiequ the "Ite missa est" was pronounced Mr. Dachauer and Mr. Alois Lejeal played a matasia and ligue for four known excellence of the choir, the skill of the organist, Mr. Louis Dachauer, and the first per-Hesse.

The Rev. Father Daly, S. J., at the gospel preached a very eloquent sermon on the lestival. In the afternoon Dachauer's Vespers were sung.

## SOUTH REFORMED CHURCH.

Few of the fachionable people who tortured their stomachs in order that they might garnish their backs selected the South Reformed church, in Fifth avenue, as the proper theatre to display their elaborate toilets on Easter Sunday. This church was not "swell" enough for the belle whose face, stratified with powder and paint, betray a greater love of tinsel finery than of modest devotion to her Maker. Pew of the elegant young "gents" with mud-col. ored overcoats occupied seats in Dr. Rogers sanctuary. The pleasing absence of the 'loud' element rendered the Easter services very impressive and solemn. Some fair hands had adorned the pulpit and the altar with spiendid doral pieces, some representing crosses, others simple bomquets, rising from modest vases. The tragrance of the flowers had spread over the church, and completely drowned the noxious vapors that generally proceed from the handkerchiefs of a full congres ation, saturated as they often are with a thousand commercial perfumes.

saturated as they often are with a thousand commercial performes.

Dr. Rogers preached a very cloquent sermon, full of good common sense. He reminded his brether in that it was not simply in the heroic death of Christ that mankind could derive consolation; but it was in his subsequent ascension and enthronement. There was a four-fold basis for hope for the certainty that we may be taken into the fold of Christ—the death of the Saviour, His resurrection and ascension, His enthronement on high, His omnipotence on His judgment seat of justice and glory. Who had not turned to the Epistle of the Romans viil., 32, 33—"Who shall lay anything to the charge of God's elect? It is God that justifieth; who is he that condemneth? It is Christ that died,

ritht hand of God, who also maketh intercession for us."

A Caristian Scotchman in dying had called his family together and had told them his end was near. He asked for the hible, "Point out to me," he said, "the eighth chapter of Romans and read the thirty-second and thirty-third verses." It was fone. "Now," he continued, "I am content. This morning I breakiasted with you, to night I shall sup in heaven." The reverend gentleman considered at length the Easter anniversary and said that it taught important lessons to all; that every sioner should strive to show his gratifude for the sacrifices of the Saw our, which had accomplished for mankind their redemption and final salvation if their lives were in accordance with the Divine teachings.

### ST. JAMES' CHURCH.

The immense crowds which have been attending the mission at St. James' church, in the Fourth ward, given by the Redemptorist Fathers, culminated yesterday by the enormous attendance of over three thousand persons, the dense packing together of the congregation being so terrible that nany were unable to stand the heat and crush, and left the sacred edifice. The aitar was gorgeously illuminated in honor of the risen Christ. The mass was celebrated by the most popular priest, Father was celebrated by the most popular priest, father Felix H. Farley, assisted by Rev. Father W. Penny, deacon, and Father E. J. Corkery, sub-deacon, with Father John McGrady as master of the ceremonies. The sermon was delivered by the Rev. Joseph Henning, of the Redemptorists, from St. Louis, Mo. Among his colleagues is Father Thomas Burke, who is reported to have almost as much cloquence as his celebrated namesake. Since Passion Sunday 6,878 women have received the sacrament at the hands of the Missionary Redemptorists. The mission is to women have received the sacrament at the names of the Missionary Redemptorists. The mission is to be continued until the Tuesday after Low Sunday. Last night the men commenced receiving the sacrament. Among the lemales who have received the sacrament may be mentioned 250 girls, of the Sodality of the Blessed Virgin, of St. James'

church.
The Rev. Father Henning preached a very eloquent sermon.

The music performed during the service consisted of Rossini's "Messe Solennelle" (Casael Bloyé) "Sanctus" and "Agnus Dei," by Geordignani, the offertory "Ave Maria," by Gounod. The organist is Mr. F. Biandeis.

#### CHURCH OF THE DISCIPLES.

A very large and fashionable congregation was gathered yesterday morning at the Church of the Disciples, corner of Madison avenue and Fortyfifth street. The church was handsomely though not elaborately decorated with flowers. Above the altar, on the right, was a cross of white blos soms, and corresponding to this on the left was an anchor. Between these was a blood-red heart, in-scribed "Christ is Risen." There were other ornaments, but these were the most striking. The services were opened by the baptism of quite a number of infants. This was followed by singing and the reading of the Scriptures, after which Mr. Hepworth commenced his discourse on "Our Friends in Heaven." His text was John xiv., 2—"1go to prepare a place for you." The historical fact of the resurrection of Christ, whose authenticity is beyond all doubt or cavil, is the most important fact in the moral history of man. In the world of spirits it is what gravitation is in the world of spirits it is what gravitation is in the world of physics. It is the wonderful something that solves all enigmas, and which fills even despair with something like hope. The whole system of future rewards and punishments depends upon this. Christ speaks of it frequently, and in a very beautiful way. He tells us of a mansion wherein are apartments for every human family, where our place is waiting for us. The doctrine is corroborated by all human experience, and men believe as they have been mellowed by the sorrows of life. It is the only key that will turn in the lock. This is no dream. What kind of a life do you suppose that we will live hereafter? Neither revelation nor philosophy can tell us; and yet we know enough to make us languish to know more. There is a vacant chair in almost every household; and shall we look down in the grave and say that that is all? Or, shall we look up hopefully, and say, "O grave, where is thy victory? O death, where is thy sting?" Death is powerless since the angels roll tag stone from the sepulchre. a number of infants. This was followed

### ALL SOULS CHURCH.

Easter Sunday was appropriately observed at All Souls Church, the Rev. Dr. Bellows taking for his text part of the seventeenth verse of the some doubted." Dr. Beliows said that doubt in the minds of men was natural, but that Christ by his works in healing the sick and raising the dead kindled fath in the minds of his followers; and it seemed wonderful that after all Christ did He should be put to death, and this no doubt weakened the faith of some; but as long as time lasted
there would be doubts, and they were respectable. He centended that the resurrection was
not a miracle standing by itself, as many contended, and that the records of the New
Testament made it almost impossible to doubt,
though through a single generation there was
ample room to exaggerate, and many learned
doctors questioned parts of the records, though
the simplicity of St. Paul's letters made them
acceptable. The Christian religion had been
preached since the death and resurrection of the
Saviour; but all religions owed their existence
to supernatural causes; they had had a claim to
miraculous origin, nor could communities be held
together long if such benefs did not exist.

The church was well filled and the altar was
beautifully decorated with flowers, the centre should be put to death, and this no doubt weak-

The church was well high and the altar was beautifully decorated with flowers, the centre piece being a large square of choice white flowers, bordered with others of different colors, and in the centre, in red flowers, the words, "Christ is Risen," Several of the other pieces were also very beautiful. The opening anthem for the celebration of Easter was the "Cantate" in E. by Mosenthal, the second choir selection being the chorus from Menclesshon's "Eligan"—"He Watching Over Israel." Mr. C. F. Daniels, the organist, also performed several other beautiful and appropriate selections. In the afternoon an Easter celebration by the Sunday school took place, when a distribution of gitts and flowers was made among the children, during which the beautiful hymn, "Sweet Thoughts," &c., was sung by the congregation.

LYRIC HALL.

Mr. Frothingham preached to the usual large and fashionable assemblage at Lyric Hall yester-day morning. The tasteful decoration of flowers showed it to be an occasion of more than ordinary importance. The text was selected from First Corinthians, xv., 51-"We shall all be changed." The resurrection of the body, he began, was the great lesson of Easter. We cannot think of s spirit without form. This flesh, palpable, material form is a grave of the human being himself. Our bodies are moulded of what has gone before, and were not brought down from heaven. There probably never was a man wholly human. We are the fragments of people—small pieces clipped off from the great whole. One is all heart, another all head. Here is a man who can measure the finest scruples of thought, but cannot digest his dinner. Habits are the uncon-scious actions of men that get to acting of themcannot algest his dinner. Inabis are the intensions actions of men that get to acting of themselves. Intemperance is a hideous habit from which millions cannot emancipate themselves. Intemperance is a vice of the nervous system. Suppose men take only what is good for them, to measure their desires by their necessities, and their necessities by their ambitions, so that the lower classes may be emancipated from their dreadful habits. We should learn to eat that we may live, and not to live that we may eat. Faith in the resurrection of the body through the Son of Man helps the spirit to obey the Master's call. Mind and organization go together. They are inseparable. The most lervent argument against immortality is the predominance of the animal in us. We may be changed and hope becomes love. We can say with the apostle, "O death, where is thy sting! O grave, where is thy victory?"

## EASTER BLOSSOMS IN BROOKLYN.

The Splendid Services, Music and Decorations in the Sanctuaries of the City of Churches Yesterday-Beecher on Immortality-St. James' Cathedral.

## PLYMOUTH CHURCH.

"I know that my Redeemer liveth," from "The Messian," followed by an appropriate chorus from "Zundell's Book of Anthems," formed the principal musical service yesterday morning at Plymouth church. Miss Clementine Lasar rendered the eautiful and well known solo with a clearness of voice and tenderness of expression that were abundant of promise of an emment future to this fair and youthful vocalist.

Mr. Beecher preached an Easter Sunday ser-

mon from the First Epistle to the Corinthians, xv., 19-"If in this life only we have hope in Christ, we are of all men most miserable." This passage of Scripture was, in its relation to the writer, somewhat biographic. Paul's life viewed in the light of all that he had endured and sacrificed for Christianity, was, indeed, a miserable failure if Christiand ty had no relation to immortality. Those persons, too, were the least able to afferd to have their a with in immortality shaken whose affections had been burnished and vivified by the truths of Christ, anity. To those who had been born

and cradled, as it were, under these Christian influences, to destroy their hope in the fulfiment of the promise of an immortal life was to inflict a cruelty that had no parallel in the world's history. Passing an to look at the question somewhat more in detail, Mr. Beccuer said that it was a commonplace observation, that "virtue has its own reward." That was true when there was enough of it to smount to anything: it was then an exceeding by great reward. But where virtue existed only as a spark, when it bears only a lew ripe fruits, the good we get out of it is hardly werth the culture. When we look at manhood we look to see in what direction manhood lies; it did not lie in the development of the animal, for we came into the world almost per-ect animals. When we speak of the development of the individual, society or the race we mean as development in an intellectual and in a moral sense. It is in this direction. When the reason and the moral sense are developed there will spring, by the law of continuity, an innate tendency and influence to give prominence to that which is wisest and best in their manhood. This developed manhood realizes more fully the value of existence. The savage cares little for life—he lives for the day only, the barbarran for the year, the semi-civilized for a term of years, the civilized for time; but a Christian civilized lives for time and ior eternity. Thus there grows up by the embracing of the doctrines of Christianity a love for being itself; and by this education the soul knows the value of the cargo it carries. We throw down on to the earth with indifference a lump of clay that we have moulded with our hand; but no one would see a watch, with its wondrous mechanism of the buman soul? Then it needed the doctrine of immortality to harmonize the discord that prevailed in the world. No thoughthi man could look out on the world and its long procession of sorrow, care, trouble and perplexity. Nothing but this doctrine and its correlative truths furnished the alembic in which these ins

CHURCH OF OUR SAVIOUR The Easter services at the Church of Our Saviour. at the corner of Monroe place and Pierrepont street, Brooklyn, brought out a full attendance of the congregation. The music selected for the occasion was as follows :-

Organ voluntary. Opening anthem, "Come, Thou Everlasting King." Warren

Te Deum. Warren.
"I Know That My Redeemer Liveth" Handel
Offertory, "I Will Magnity Thee" Modenthal
These pieces were well rendered by the choir, consisting at present of Miss Hubbell, soprano consisting at present of Miss Hubbell, soprano; Mrs. Crane, contraito; Mr. Fred Steins, basso, and Mr. Mothphessel, tenor. After the reading of the morning lessens and prayer the Rev. Mr. Putnam, pastor, took for his text the following:—"And the Lord took the man and put him in the Garden of Eden to dress and keep it," Genesis il., 16. Ancient Armenia, he said, was an extended, mountainous region in Asia, but it was well watered by large rivers, which flowed through a certain district. This limited district was very lertile, and there was a profusion of flowers, plants and trees, and for its beauty it was called the Garden of Eden. The reverend gentleman pictured the beauties of this Eden and the rivers which flowed on until at last they blended together and so emptied into the sea. This was compared with the garden where no rude storms came or life was harassed with the cares and strife of the world. We had all been there, he said. God took us there, but it was in our sunny childhood; but since then different scenes had engaged our attention, and we had wandered from the only Paradise we had ever known. Life was then but a small filial restraint. The swift-winged hours as they came and went strewed our pathway with beautiful flowers; but we had passed out through the gates into the broad world and they had closed behind us. The scene had changed and we were no longer in Armenia. The reverend gentleman then referred to the gardens in Jerusalem and the garden of Gethsemane, which he said was a place of trial as well as a place of victory. Jesus had suffered and risen, and, like Him, we must crink from the same cup and feel the cold drops upon our brow.

At half-past three o'clock in the afternoon the sunday and Mission Salvela account. Mrs. Crane, contraito; Mr. Fred Steins, basso, and the cold drops upon our brow.

At half-past three o'clock in the afternoon the Sunday and Mission Schools connected with the church held their annual Easter festival, and there was a large attendance.

## CHURCH OF THE HOLY TRINITY.

Yesterday morning a very large congregation assembled in the Church of the Holy Trinity to participate in the Easter services. The altar was very beautifully decorated with flowers, the centre piece being a large cross composed of lilles and rose buds, and surmounted by a crown. The font was one bed of beauty, being entirely filled with flowers, and the words, "In Memoriam," in violets, around it and bouquets in every available place on the altar. The music was fine. The order of services was as follows:—"Te Deum Laudamus" (B fiat); "Introit," quartet, "Christ is risen from the dead;" "Kyrie Eleison," in K; anthem, "I Know that My Redeemer Liveth;" offertory, "Jesu Dulcis Memoria II "Gloria;" Mozart's Tweith Mass; "Ter Sanctus," in E fiat closing with the "Gloria in Excelsis."

Dr. Hall was very eloquent on the Subject which all churchgoers heard treated yesterda", His text was from the First Epistle to the Corintha ans, fifteenth chapter and part of the forty-fourth versewitt is sown a natural body; it is raised a spiritual body." A man dies, said he, and where is he? Who knows? There is his natural body; but what body has he new?

"It is sown a natural body; it is raised a spiritual body." A man dies, said he, and where is he; who knows? There is his natural body; but what body has he now? It is such a body as Christ's, in which the spirit is pre-eminent. The body of Christ after the resurrection was a spirit body; there was a natural body before death and a spiritual body after death. When the disciples sought for Jetos the body had disappeared. That fiesh had not seen corruption and the spiritual change had absorbed the whole body. This fact establishes the identity of the two bodies. St. John asserted that feesh and blood cannot inherit the kingdom of God. Christ risen was not human. You may fall back on a continuous miracle, but that is weakness. What means it to us unless we are to be like him! I assert that, taken just as they are, the two facts run co-ordinate—first, that Christ was human; second, Christ risen was not human. He rose by His might; thus shall He come again. Our life is fed on a line of probation. We are fighting out this battle. We know not what we shall be. It has never been put into words. St John puts the thought thus:—'We shall be like Jesus.'' We shall gravitate towards Him, because we are now like Him. Then we shall see Him as He is. Our own lesson from this is—if there be this spirit body which we are now forming and stamping, what manner of men ought we to be? How ought we to live so that when we die we shall be like Christ?

## CHURCH OF OUR LADY OF MERCY.

Apart from the usual pomp of the Catholic celeration of the resurrection of the Saviour, the services at the Church of Our Lady of Mercy, in Debevoise street, were extremely interesting. While the blazonry, the garniture of the altar dazed and pleased the eyes, the artistic sense was appealed to by music of a character excelling any that has pleased the eyes, the artistic sense was appealed to by music of a character excelling any that has ever been performed in a Catholic Church in Brooklyn. That the present is a season when many formerly torpid Christians urge their thoughts into the channels of religion, is well known, but the fact can hardly account for the great congregation, much beyond the usual sabbath gathering, that was contained in the Debevoise street church yesterday. It had been announced that the large choir of the church, and a fine orchestra, from among the members of the Philmarmonic Society, would render Beethoven's Mass in C, and many music-lovers of other congregations aided to make up the large gathering of devotees. The mass is well known as one of Beethoven's most perfect works for church rendition. Its extreme difficulty, and its score being written for orchestration, has prevented its frequent performance in this country. The organist of the Church of our Lady, Mr. Cortada, having selected it for performance yesterday, labored with great carnesthess to have it finely rendered. His success is due to the admirable organization of his choir of volunteer singers, and the zeal with which they entered into the study of the music. It is unnecessary to refer to particular parts of the performance, it was so evenly good. The orchestra was composed of fine musicians, and who, though they had listle opportunity to rehearse, played with a steadness remarkable when the difficult character of the music is considered.

The sacrifice of the mass was celebrated by the

s considered.

The sacrifice of the mass was celebrated by the pastor of the church, Father McElroy. Father Reardon and Orr acted as deacon and sub-deacon The celebrant, Father McElroy, also discourse The celebrant, Father McErroy, also discontained on the mystery of the resurrection of our Saviour. His remarks treated mainly of the vital importance of that miracle to the existence of Christianity, and he called upon his hearers to resurrect their spirits from the imprisoning power of sin, to strengthen themselves in faith and thus become prepared for enjoyment of life everlasting.

## ST. JAMES' CATHEDRAL.

At the cathedral of St. James, in Jay street, the services were all well attended, the building being crowded with communicants, and the cere, monies were of an impressing order. The altar

was very handsomely decorated with flowers an brilliantly illuminated with wax lights and galets. The choir acquitted themselves most creditably at high mass. After the gospel an admirable sermon was preached by the Reverend Fathe O'Hare upon the glorious festival commemorate in the observance of Easter.

#### EASTER BELLS.

The Ringing of Grace Church Chimee Yesterday-The History and Poetry of the Church Bell-The Tocsin and the Waring Bell—The Great Bell of Mos-cow—Edgar A. Poe and Frederick Schiller and Memorial Verses—Scarcity

of Bells in America.
Yesterday morning the great thoroughfare of Broadway, almost pulseless as it always seems on Sunday, vibrated with the silvery chiming of the ten new bells which, during the past week, have been hung in the turret of Grace church. New York, chief city of the Western world, has for 250 years gone on its prosaic career of prosperity without any of those ro mantic reverberations from its hundreds of church towers which have made the cathedral towns of England and the Low Countries so dear to the wor shippers of art and poetry. Trinity church alone, which has a chime of nine bellshung in its tall stee ple for some years past, has been allowed to breat the solemn monotony of Sundays and least days. But Trinity is so far down town that the melodie of its chimes are rarely heard by any great number of people on Sundays when lower Broadway is deserted, and even to hear a peal of four bells it has been necessary to traverse Broadway as far as Twelith street, in which vicinity the cheerful carillons of St. Ann's Roman Catholic Church were to be heard. Farther eastward, in the dim, dark and swarming recesses of the German Fatherland, the Church of the Holy Redeemer, through the six brazen throats of its bells, gives tongue to the praise of peace and good will, and the dwellers by the banks of the Hudson, as far north as Stryker's Bay, may chance on a Sunday afternoon to hear the confused clang of the beils of the Church of the Assumption in West Forty-ninth street. Rambiers in Stuyvesant square are favored with sweet sounds from the steeple of St. George's Episcopal Church; but with these few and far between exceptions, the people of this city have never vouchsaled to them the sweet pleasures which made Frederick Schiller write:-

Its solemn voice, with sorrow wailing,
Or choral chiming to devotion.
Whatever rate to man may oring,
Whatever west or woo betail.
That metal tongue shall backward ring
The warning moral drawn from all.

Bells have been brought to great perfection in Europe, and hardly a league of the Old World can be rode or walked over by a traveller without listening to the boom of great bells or the chimes from the bells of lesser note. Some of the associations connected with foreign peals of bells are most beautiful and touching, and, at this Easter season, when every steeple having a bell has rung forth its joyous tidings of the Resurrection, ne memory can be more touching than that legendary one of Limerick Cathedral. The peal of bells in that sacred edifice are said to have been brought from a convent in Italy, for which they had been from a convent in Italy, for which they had been manufactured by an enthusiastic native with great labor and skill. The Italian, having afterward obtained a competency, fixed his home near the Convent Cliff, and for many years enjoyed the daily chime of his beloved bells. But in some political convuisions which ensued the monks were driven from their monastery, the Italian from his home, and the bells were carried away to another land. After a long interval the course of his wanderings brought him to Lamerick. On a calm and beautiful evening, as the vessel which bore him floated along the broad stream of the shannon, he suddenly heard the bells peal forth from the cathedral tower. They were the long-lost treasures of his memory. Home, happiness, friends—all early recollections—were in their sound. Crossing his arms on his breast, he lay back in the boat. When the rowers looked around they saw his face still turned to the cathedral tower as it stood out in the dying sunset; but his eyes had closed for ever on the world and his wearied spirit was at rest. After the dread and memorable fight of Marengo Bourienne relates that he was one day at Malmaison with the First Consul, who walke I along, his hands clasped behind his back, and buried in deep thought. Suddenly the booming of the village bell broke on the ear of the iron Child of Victory, and he stopped in the path, and, trembling with emotion, selzed Bourienne, the tones of that bell recall my school days at Brienne. Ah, those were happy, happy days for me!" On the surface of the great bell of the Minster of Scharhausen, in Switzerland, there is inscribed the memorable words:—

Vivos voco—Mortues plango—Fulgura frango.

This inscription is translated:—"I call the invents; manufactured by an enthusiastic native with

Vivos voco-Mortuos plango-Fulgura frango Vivos voco-Mortuos plango-Falgura franço.
This inscription is translated:—"I call the living;
I mourn the dead; I break the lightning," There
was an old belief in Switzerland that the
undulations of air caused by the sound of a beli
broke the electric fluid of a thunder cloud. The
great bell of Moscow, which cost £350,000, is 21 feet
4% inches in height and has a circumference of
67 feet, its greatest thickness of motal being 23
inches and its weight 138 tons. This bell fell, and inches and its weight 198 tons. This bell iell, and has been converted into a chapel where religious services are celebrated. It was cast by order of the Empress Anne, in 1734, from the metal of a gigantic predecessor. The bell on the tower of St. Ivan, at Moscow, which has a clapper weighing 4,200 pounds, is rung but thrice a year, and their through the city of the Tsar and a noise like the rolling of distant thunder. It takes three men to swing the clapper of this gigantic bell. Bells belonging to churches in the olden time were blessed and dedicated to saints, and many of them retain to this day the inscriptions made hundreds of years a con their brazen surfaces. The great bell at Rouen, which was destroyed in 1743, and weighed over 35,000 pounds, bore the following quaint verse:—

Je suis George d'Ambals, Qui ai trente-cinque mille pois; Mais lui qui me pesera Trente-six mille me trouvera.

Trente-six mille me trouvers.

Bells dedicated to the Virgin Mary have such inscriptions as the following, taken from a bell in Bruges:—
I am called Mary; I disperse the storms, scatter ensists and drive away demons.
I sound in the world the name of Mary.
I am called Mary, and sound the Rose of the World.
O crowned Virgin! I will preclaim thee blessed.
O Mary! By thy prayers protect those whom I call together.

A fire bell cast in 1652 at Sherborne has upon it the distich:—

the distich:—

Lord, quench this furious flame;
Arise, run, help, put out the same.

Church bells speak for themselves, and to the reflective mind they have a profound teaching. From youth to age their sounds are sent forta through crowded streets or floating with the sweetest melody above green fields. They give a tongue to time, which would otherwise pass as silently over our heads as the clouds, and they lend a warning to its perpetual flight. Theirs is the voice of rejoicing at christenings, at marriages, and of mourning at the departure of the soul. From every church tower they summon the worshippers of distant valleys to the house of God, and when life is ended they sleep within the bell's deep sound. ended they sleep within the bell's deep sound. The tongue of a bell is fraught with memorial asso-ciations. As the poet has it in the beautiful inse-universal as the language which a hundred millions speak :-

ions speak:—
Those evening bells, those evening bells,
How many a tale their music tells
Of youth and home, and that sweet time
When first I heard their soothing chime.
Our English literature is full of allusions, histori-

cal, legendary and poetical, relating to the bronze tongues of Time. The sound of a bell is certain to conjure up the chanson of "Father Prout:"—

# The bells of Shaudon That roll so grand on The pleasant waters Of the River Lee.

Of the River Lee.

And who does not recollect the story of Whittington and his cat, who "turned again" at Highgate, and looking back at the clouds of smoke arising from the great city of Loudon, heard the Bow Bells ringing out prophetically his future greatness:— Turn again, Dick Whittington, Thrice Lord Mayor of London.

Schiller, in his "Lay of the Bell," has followed, with mechanical exactitude, all the details of bell-founding, and the great, sorrowful, weird soil of Edgar A. Poe evolved one of the most pathetic and beautiful poems in the English language, in which he says:—

Hear the tolling of the bells-

Hear the tolling of the usual From bells!
What a world of solemir thought their monody compelst In the silence of the night, How we shiver with a fright At the melancholy menace of their tone! For every sound that floats
From the rust within their throats
Is a groan.

From the rust within their throats
Is a groan.

The men of Ghent in the Middle Ages, whenever their liberties were endangered by robber nobles or tyrant princes, were summoned to arms by the great chapper of "Roland," in the tower of St. Bavon; and how often has a the toosin sounded in the streets of Paris, City of Luxury, hurling forth at its brazen command the dusky masses of St. Antoine and Montmartre! Southey, otherwise a dull and prosy writer, has written some spirited ballads, and among them none is more graphic than that of the "Incheape Rock," in which were a peal of bells, placed there by the Abbot of Aberbrothok, to warn mariners against a dangerous reef in the Scottish seas. Sir Rupert the Rover took the bells away in a drunken frenzy, and atterwards he was dashed to pieces on the same rock which he had despoiled of its bells. The poet closes with the fate of the wretched rover.